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Transcription Room

M 1609

Sat. June 21, 1969

Barn Lunch/Coffee

SATURDAY LUNCH

Mr. Nyland: I think that as far as the consideration of work for the summer is concerned, we have to really make hay while the sun shines. So I don't want to spend too much time in talking or saying too much, or even not too much time with music. I think it is necessary that we try to concentrate and make a full day's work to whatever extent you can and whatever physically is possible for you. I think sometimes your body is in the way because it is not used to having a constant endurance test. And at the same time, I think if you learn how to put the body to work, even if in the beginning it's a little difficult, the psychological influence that comes from your mind and from your heart at the same time will enable the body actually to perform what you set out to do. To what extent now you think that it is necessary, that will determine how much the effort is going to be. So I feel that when you can be here, for a day, and you come at (I think) 7 o'clock now, we work, with some interruptions for dinner and coffee, until 5 o'clock. This kind of an arrangement also exists now during the week. There will be constantly people who will come, particularly from out of town, who want to have some work at the Barn. There has to be someone who is in charge each

day. It cannot be, probably, the same person, because all of us have to work in some way or other, and they cannot afford to spend too much time here. So the responsibilities will be delegated to a person for each day, and that person, then, becomes responsible for all the work that has to take place. And if it is too much work, or too many people, we'll have again dividing: the division between the people who are in charge of that.

I wished we could understand this in the way that the Barn constantly should, during the summer, offer an opportunity for all those who want to work here and, mostly, physically. So it excludes people who just come and go away. If they have any particular business, like a delivery of something, they of course can come and then go. If they happen to be, let's say, visited by their parents or some friends, it is also allowed to come and have a look at the Barn, walk around, and then go. But I don't want people to just come in,sit, and take the time off to talk to so-and-so and someone else, and disturb what someone else may want to do when they have an attitude of coming to the Barn for a very definate purpose.

It also applies to Saturday and Sunday. I don't like people to come and drop in a little bit, or even those who are not gainfully employed. But if they are in some activity like in Warwick and they can only afford to come for lunch, that, of course, is a different matter.

I think we have to learn to be honest about the attempts you make at Work. And it is really very simple, because you do know more than enough for yourself what is really meant. And don't allow your mind to give you all kind of excuses. Because it doesn't work that way. Your mind knows well enough what this kind of simple language means: it is attention to that what you set out to do. And it is a trait of your character to show how much you intend and continue to intend. So that when there are moments that you feel like giving up, that there is something in you that says, "No, I have made a promise to myself." And that is where the honesty comes in.

There will be different kind of work, different kind of requirements. There will be, I hope, an influx of some people who can teach; or those who would like to be taught. We talked about the pottery,

and what to do about some of the people who would like to know a little bit. And that the Barn can be used for such purposes, of course, is is obvious. It is a big building, and we only use it four or five months of the year, practically at least upstairs. And I think the opportunities should be exhausted. And people should really come with a desire to extract from it whatever they can; whatever they can get, so that then the Barn starts to give, dependent on the wish to receive.

This is really the kind of an atmosphere that will create the Barn. Because if people come here to expect the Barn to give, they won't get it. But if they come, and they expect to receive--that is, that they, in an attitude of wishing to get something from the Barn, that is when they come in a questioning attitude, the Barn will give an answer. But what has to be first is their desire to wish to receive and not to expect the Barn to give simply by you coming here and then sitting, and hope that the Barn will do its duty.

When one talks about God, and it is a question of prayer, it's a question many times of asking God to give you. And why should God give it to you simply because you happen to ask for it? But if your asking is superficial, God will not pay attention. If your asking comes from the right place in you--that there is really something that has to be filled, and that that what is the emptiness is represented by something of each of your centers--in that kind of unity in wishing to pray, God will answer you. The prayers that are heard and will be answered are only such prayers which come from <u>all</u> three centers. When they come only from your heart, there is no God that will answer. And from your mind, it's obvious that the answer will always have to come from your own mind. In the physical attitude, it's not enough, because God is above the Earth and we, as physical human beings, stay on Earth and there is no possibility of a contact--not even when there is a certain posture that wishes to receive. It has to start from the unity of your mind and your feelings. And when they are connected in that kind of a wish, the body will follow, because the two centers can represent more than fifty per cent. And then God will answer you, because there is the proper reception--the receptivity--that what is the openness on your part.

For us, sometimes, the Barn is like God. The more we work here,

the more there will be the positiveness—that kind of a quality of Life which I hope will stay at the Barn. And that the atmosphere of this in Warwick gradually starts to grow. It is not very much. And I'm fully aware of that. I think there are still too many, too many different kind of influences, and influences which counteract each other. There is not enough uniformity; not enough wish to go in one direction. It is still many times in different directions. And I don't think it can be helped, because for the time being we are very much the same as we always have been in ordinary life. To the extent that we can understand that that kind of a change is necessary, by having to focus on what the Barn represents, then each person will start to adapt a certain attitude towards it. And then he also will receive, because he asks in the right way.

At the same time, you are not here just all by yourself. And you have a responsibility to each other. And that you, by your example, particularly when I say about honesty and Work, when you are what you should be, someone else, who may be a little wavering, will be affected. And in that sense you will help each other. Don't let, ever, anyone accuse you about your behavior.

It's a good thing to see what you are; also what your idiosyncrasies represent. And you cannot change them overnight. You have to accept yourself as you are. But try, if you are in a group, to really behave the way you think is not obnoxious to someone else. It is not a question only for yourself. It's a question for all of us. It includes the activities of which we are still engaged in Warwick: extending them a little bit here and there, if we can. It is still not on firm ground. There are many things that still have to be done, and several things have to be straightened out. And we will probably need all summer to straighten them out, both financially and also as far as personnel is concerned.

So that if you now look at it as six or seven different kind of activities now going on, and they are not all functioning correctly, and they have many difficulties of their own, then you will ask why is it that I'm so stupid to try to dilute efforts as much as we do. And it is simply the question of starting a form of Life, and to open an opportunity, and then to see what there is of Life in the group as a whole — who can understand it. Because I'm not going into such

activities individually so that I am, day after day, in the book store, or that I am at the railroad store, or that I help Eddie in the garage, or that I buy things for JoAnne for the store in Amity. That is not my function. My function is to create opportunities for the Group as a whole. And then the group will take whatever they understand and are willing to spend in effort.

When I open the opportunities it is like a library with books, or it is like the horse that you take to the water and you cannot force him to drink. And when I see that sometimes there is not enough response, it is not that I made a mistake. It is only that the level of the group is not up to the point where it can utilize the opportunities as they have been given. And then I say to myself, it's really too bad that they don't see what is there. And this as a statement I make many times -- that I wished that my patience should not have to be too long. I don't really want to extend my patience. It's not that I'm afraid that I will die. It is simply that I feel that a certain momentum can be established by the intensity of a wish; and when that wish is represented by many people who could really, without any question, work together, that then that momentum will really take all of us off the ground. But when the opportunities are there and they are not taken enough the level of the group as a whole is very low. And I still think that that is the reason we don't see more activity.

Now, you might say that for that reason it's good to have a central point where we can start to operate from to find out who is willing to work and who is out of work. And it's a very logical thing to think and to start an employment agency. Each person should have something to do. When you are not professionally engaged in ordinary life and earn some money, when you are still looking for a job and you have free time, don't loaf. Help someone else. If you don't know what to do with yourself, don't sit at the guest house. You come to the Barn; there is enough work here. You go to some other place where there is activity, and help there. You can go to the railroad store and offer that you will be there for a day, or half a day, to help. This is what I have in mind: that there is still too much of that kind of so-called free time that you want to spend selfishly about all kind of things for yourself, and that you are really still a little bit too self-centered and a little bit -- I call it stupidity. Because what will it give you? It will make you

unconscious, exactly the same as you were yesterday, and as you have been a great deal of your life. And it really gets to be time that you realize that this kind of Work requires every day the introduction of something that is different and that is new. And if you don't do it that then the state of your unconsciousness is just extended for that day. And you are one day closer to your death without having done anything in preparation of how to meet when you will die.

To what extent now you think think that this is too serious, and that you still need certain other ways of ordinary life in which you feel that you should derive a great deal of benefit, and whatever it is that you want to use for yourself almost, I would say, playfully: or saying that you don't know as yet what is the world, and that you feel that you have to be in contact with it— I have nothing to say about that. That is the way of your own Conscience: to what extent you feel you're entitled to whatever you are going to do. I only put up something that I believe you should consider. Because many times these ideas that you want to do something else are not devoted at all to trying to become Conscious; it's just a little substitute.

Work is parallel to what you are doing. Work is not taking the place of your ordinary life. Work will not interfere with the pursuit of anything in an unconscious state on earth. Work is, at the same time, simultaneous to your unconscious state. Work requires an effort, and a division of energy; that's all. Work is not a church. Work is not meditation. Work is not to take off the time at the expense of something else in order to come to yourself. You do those things when ordinary life doesn't demand anything, but as soon as you think that your ordinary life is going to be affected by your interest in Work, you're all mistaken. It's exactly the beauty of this kind of Work that it can be done at the same time while continuing in your daily life on whatever you have to do in your daily life, and never to neglect your daily life. And if daily life should give you all kind of different kinds of opportunities, you go and get them, and don't forget to try to Work at the same time, if you can. That has to be very clear. When you work physically, here, you have a chance every once in a while to wake up without disturbing your physical work.

So when I say that this kind of an activity that we are busy with,

and the different directions that it will take, and now there is no further excuse that if you do want to find a job, that there is some central point. And Jinna Marcol will take care of that in Warwick, and in that way, Warwick, again, will be added to us so that we have more contact with that kind of a village, and that there is more possibility to efface the bad damage that has been done in the last year, and every once in a while by our behavior as a group as a whole. And that I want to eliminate. It has to be killed. We have to build our reputation. There is something necessary for the maintenance of this Barn in the way that I talked about in the beginning. That is the representation of certain people and all of us, and a few can spoil it, and have spoiled it in the past. It is probably out of ignorance, but when one once knows, and that whatever stigma is now placed already on us, every once in a while coming out in some kind of a statement from someone who has absolutely no idea of what we are trying to do, we are faced with a problem: What will we do about it to try to undo such wrong impressions? Or should we leave it alone? My decision is to leave it alone. My decision is simply to grow, and that then the example of us will show, and that gradually such impressions will disappear. But therefore, it is up to us, incumbent on all of us to see that that is not again and again violated. And that whenever we have any contacts with the village and the different people there, that you remember, you represent something that is of value to all of us, or at least of value for several of us.

Again I say, if you don't want to belong to this group you are not entitled even to stay. You understand what I mean by that? When you don't feel you want to belong, your Conscience should tell you to get out.

I hope that you will have a good afternoon. I hope that you won't be loafing. Don't be lazy. Set for yourself a certain rhythm in your work, and try to be as often as you can present to what you are doing without stopping what you are doing. That is your ordinary life and it happens to be a physical way of working this afternoon. It belongs to your unconscious state, and I hope that many times there will be a little I looking at you, and almost, I would say, drawing its own conclusions about the level of your being.

Have a good afternoon.

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COFFEE

MR. NYLAND: So, we're on the air again.

What I said at lunch — you might consider that as placing responsibility on the group as a whole, and my function as providing an opportunity. If you want to apply that to a group of this kind, then (the a-?) responsibility rests on all of you. And all I have to do is to answer questions, because you remember that's what I explained last Saturday, and then on Sunday we made a little attempt. And I also said then that it was not, as yet, the way I think it could be. I think it will ~~be~~ take quite some time before it will be really right: that is, that there is a certain understanding of what is really meant, or that what could give you enough, enough material which you will want to use. In order to know what it is that you should ask, and the kind of questions, it depends really on the kind of hunger you have. And that you have to base on a day like this when you are trying to work, and when you get impressions of yourself. And gradually, in working with other people, with tools, with whatever other kind of material, working together with others, seeing your own tendencies, that even if you cannot be impartial and fully accept yourself, you also know that there are characteristics. And physical work will help you much more than anything else really to show yourself to yourself. Because if you sit and read, or if you sit and listen to something emotional, if you consider something aesthetic, or when you have a book that interests you, there's really very little at such a time that takes place in you than only feeding one or the other center, either your intellect or your feeling. But when your body is active, that what then is the activity is stimulated by whatever is in you; sometimes representing the level of your being, and sometimes quite specifically the state in which your mind is, or even with the intensity of doing certain things right, the state in which your feelings happens to be. And for that reason, physical work is extremely important.

Oh, by the way, about Movements - thinking about physical activity- Movements tonight, or wait a minute, is it? Yeah, Saturday, for beginners only. And we will continue for the time being with Monday as a regular intermediate (sort of thing). We should have three groups. There are too many. And if we have too many in one group, then it becomes a little too diluted. The difficulty with such Movements is of course the supply also of music, and the music should not be played by one person only; it's too much. So, people will have to learn to study, and they may

have to make arrangements in such a way that the responsibility is a little bit divided, so that there may be a pair of people teaching one or two Obligatories, similar to what we did in San Francisco.

But let me talk to you about, just a little now, about the physical behavior. And talking about Movements, what is it really that you want from Movements as a means for learning also to know yourself? And that with doing them, you may be able to derive a certain insight in what you are. And to what extent that can become really truthful, it would be then an extension of what you discover in a day when you work here. And you have to do certain things and you start to think or consider, or in retrospect that you remember how you behaved. Movements are, as taught by Gurdjieff, are a little bit more intense, and they reach in a person something that is really the level of his being. And to the extent that one does Movements with all three centers—to that extent will be there something within you. That really is the most important part of doing Movements. The important part is not your appearance, that what are the Movements when you look at them. The important part is where are you when you do the Movements and when you try to direct your arms or your head or legs in a certain way which, according to Gurdjieffian Movements, are unusual and have a relationship to something quite different from what we can find in nature. And that the purpose is, in the first place with these Movements, that you do them for yourself. And I've said many times that you must not consider other people in the same group even. And that you never should have the feeling that that what you are performing should ever be seen by anyone as an audience. And that as far as demonstrations are concerned, those are completely out. There will never be a demonstration of any Movements that we are trying to practice. The accent would be entirely wrong, and it would not enable you to derive a benefit for yourself.

That is the Unity within yourself that becomes important. It is the attempt that is made from there to make your arms, and legs, and head do what is required. But many of us are in such terrible physical shape, so that not even your arms can be stretched, that you have no control about your shoulders, that you don't even know if you are standing straight, that you don't know that your head is too stiffly connected with the rest of your body. And that then whenever this intention of wanting to do such a Movement may result in still a crooked arm which you cannot

stretch, that ~~then~~ that even the emphasis that such a thing should take place--in your case it may not be possible. And that therefore the attempt is constantly to do what is required to the best of your ability. And when that is then in you as that kind of a Wish, and you do that hundred per cent, one becomes entirely free from the performance itself. Because that what takes place has to do with what you are, really, as represented by your Wish. So for that reason don't pay attention to others. You Work. You try; in that way you can even wake up.

And this, in principle, is the same as what is applied in physical work, because although that what you seek, and that what you remember, and that what helps you to acquire a great many data about yourself and the way you are with other people, it is not deep enough to become impartial. But it is of a certain kind, and also it does require that you control, at least to the extent that you possibly can, many forms of your behavior. What happens when a group like that can work together? And that what is created among them, and that then will be noticable in their attitude towards it and their wish to Work, and not to be lazy, because others expect you to continue. Something will take place in you in which you have to learn how to judge yourself, so that after some time with this kind of attitude you will become independent on what is told or what is expected of you. And something will start in you to form a judgement of your own, and on the basis of that judgement you will then start to behave in accordance with what is for <u>you</u> the right thing. Because that what develops in you is your Conscience. And then you become free entirely from anyone who may have given you an order. And you are then, as a person, entitled to do what you think is right for you at the time when you have a consideration about yourself, and you become free from that what is supposedly expected and which even sometimes is on the face of someone else looking at you when he starts to judge you as being a little lazy or lethargic or that you go off and sit somewhere and you want to rest. In the beginning it is necessary to have an order from the outside, and it's only after something develops in you that becomes Conscientious, that then you can be the judge of your own behavior. And ultimately you could become a man who will know at what time and when he must behave in the way he is behaving, without any particular desire to have someone else judge him. And even if there is judgement, that then he is strong enough

to know for himself what is right.

So in this way if you look at your day: what have you gained? What kind of Self-knowledge have given you now Self-reliance? What has it meant to you to Work here? What can you say now at the end of a day of what has been added because of your Work? That is to some extent now your own judgement, and it is not necessary to talk about that. What is needed is to talk about the attempts you made, and to leave alone what the result is that you obtained. When that is clear, I don't think you want to ask a question. But if it is not clear of what you were doing this or that for, or when at times you had a choice, and you chose one direction and not the other, that perhaps it occurs to you that perhaps you should have chosen something else. And then you would have a question about how to overcome certain obstacles. So instead of me now talking, I just want to explain to you the basis on which physical work rests. Now it's up to you to maintain the level of the meeting.

Name Nicole talking to myself, thinking about.....

Q: Mr. Nyland, thinking about.... when I work harder at physical work it is harder for me to observe and not to identify, and especially ..... how to Work, and to observe, or if I have to go back to something less hard.

MR. NYLAND: It depends what you are engaged in. If there is physical work that has to be done, that becomes a requirement in which you are an instrument. If that means that you have to dig a ditch in one hour of about ten foot length, that kind of work would require that you concentrate on actually digging, otherwise you won't fullfull that particular kind of a task. Now the task may have been set by someone else, and you may hold one end of a beam and the other person is also carrying it. The requirement of that kind of activity is that you don't drop it. So it depends what is the task that one is physically engaged in, and to the extent, now, that that either has to be done within a certain length of time or with a great deal of care, or that you for yourself have made up your mind that that kind of work has to be done as well as you can make it—— all of that will require in you a dispensing of energy for a particular purpose; and to the extent that you understand that purpose, and to the extent that you want to expend energy in order to reach that purpose-- that will determine how much energy is available and should be made available for the work you are doing. Now the energy that comes from yourself

is of course determined, first, by the condition in which you are, the state of health, whatever there is as wish to live, and an expression of that life in a certain direction. It also depends on how much there may be as a wish to utilize physical work for the purpose of trying to become Aware. Whatever the thoughts or the feelings are, there is a necessity, if it is also to be spent in the direction of a developement of one's inner Life, a definite difference between the energies that have to flow in one direction and then the other, and then it starts to depend on also the total amount of energy available. One can never say what one should do; then only after experience you find out what you have done. And what you have done you measure against what you think you are capable of doing. And when you feel that that what you have done is not sufficient in regard to that what was the wish or your hope, the next time you have to make an adjustment. When you say by experience, I know that I was too busy, I was too much engaged in what I was doing with ordinary physical work, and I have no time or perhaps no energy available for wishing to wake up or even making attempts at Awareness. Then it is a question of what is weighing the heaviest. This is a determination within yourself of the value of your life as you live it, and then it depends entirely on the state in which you are considering your life, and the requirements of your life in the outer world, including physical work, and the requirements which are necessary for you as inner development for a further balance of yourself. The ideas about that change a great deal. And at certain times you will say I want to really develop my inner Life, and at other times you might say this requires really all my attention and I cannot afford to lose not even one little bit of energy in a different direction because this requires concentration. And one vacillates between these states. And at times you can Work, and at times you cannot. If it is due to using too much energy because you are busy in outer activities and you still wish to have a chance to develope your inner Life, you have to change the activity to something that requires less energy. Or you have to increase your wish for the purpose of your inner Life. And again it is up to you to find out what is needed. As a general idea, if I become very much engaged and I actually want to Work, energy has to flow in the direction of my inner Life, and it may need a great deal of energy to even try to maintain it, or to have a thought and

a feeling translated into the actuality of Work. If that is important, and if my outer life interferes, I'll find out that under such conditions they are not conducive enough for the aim I have of wanting to wake up. And I think, in general, that is true. If I overload my tub (self?) with spending the energy into ordinary activities of ordinary life, important as they may be, there's very little chance. I would say this: as soon as I discover that it is difficult, I know I'm on the wrong road. because if my aim is to try to wake up at least once in a while and some times intense for the creation of whatever ~~it is~~ I call my "I", and I wish it to be present to me, then of course when that is an aim, then I have to exclude every once in a while too much activity or reduce it to a minimum, or perhaps at times I may stop it entirely in order to be reminded that I want to develop my inner Life. No general rule, then only based on your own experience. But you can profit by whatever someone else might say as based on his experience. And even if someone else says, "Don't try it because it's too difficult anyhow," don't take his word for it. Even if you have belief in such a man, even if you say, "I can trust him," don't take his word when you have a chance to verify it for yourself. There are many cases in which you have to take someone's word because you have no chance to verify. If I tell you how it looks from the outside, and the other side of the moon because I've been there, you have to take my word, because it's not so easy for you to go to the outside, the other side of the moon. But if it is something that has to do with Work, you can say, "I'm not taking your word, even you say it cannot be done; of course in my case, I can do it because I'm conceited enough to think that I can do every thing." Then of course you will find out, but then it becomes your problem, and not someone else's.

In a very general way, start at the bottom. Start with something that is extremely simple. And to see how in such conditions which you have made as simple as you can, there is a wish that can be translated into the actuality of an experience of your inner Life being considered by an "I" in an impartial way. Also, one finds out gradually that certain times of the day are more conducive. And that sometimes that what is the activity can, because of its activity and the difficulties involved, give you an impetus which increases the wish. But many times for that you would have to stop the activity, come to yourself, and bring about something in an entirely different state of non-activity. You wish to

be Awake.

N: .....

MR NYLAND: Yeah.

Q: I worked today in a way which I was more harmonious than I've ever experienced. But what I was involved in was something I really wanted to, and it was just a little beyond my physical capabilities and my intellectual capabilities. Like in figuring, I still made mistakes, and my hands as well as I could use them. And it was this kind of a state was most of the day. There was something in me that was like more sensitive to my life, me just being there. And a couple of times, I considered what you said last night and in Boston about, about the two 'I's united to create, to reach the 'I' of the Magnetic Center, my real Life. And I took the time a couple times to make an attempt at the time that I considered that. And it didn't seem to ~~reach~~ it didn't seem to reach anything that was like-parallel to the kind of state that I was in. I mean it just felt like more when I was in the ..... activity. doing something

MR. NYLAND: It could have been reached if that what was the thought was changed over into the experience of, when we talk about the two 'I's, of actually being there, then it would have been very helpful. When it still stays either as a thought or as a feeling it comes very close to it. But ~~when it's~~ one is so engaged in the other that there is still not enough to create the experience for yourself, because that what is outer life is already an experience. That what one thinks and feels is still at the beginning of it, and it's only to change it into the truth for oneself that then there is an equality of meeting as experiences; one then can counteract the other. You never will be able to reach anything that is above from something that is below, unless that what is below has something that makes it go up higher, or that changes that what is below into a different kind of a quality. I think it's quite right that one aims a little higher than what one can do. It is that extra which encourages one not to give up.

It is always the same thing: Whatever it is that takes place on earth, that you never can eliminate the law of gravity. And it is this purpose, and whatever may be psychologically as a law, that I set out an aim ahead of me, which, because it is higher, will give me inspiration, so that then I can settle for something that is a little lower. When I have a rifle and a bullet, I aim always higher, because that what

attracts the bullet when it goes is the gravity of the earth. And it will hit then a little less. Psychologically, I am at a certain state and I wish to reach something that is unattainable. But that wish—wanting God to be present to me—I will settle for the presence of an angel. We express it by saying, 'I am at point one, I want to reach two, and aiming at three will enable me to settle at two.' When I consider an octave and it starts at Do, my aim is the end of the octave of Si-Do. But having that as an aim in mind, I will have enough force to overbridge the Fa in between. So I find out for myself what my limits are. When I aim high and it is easier to come down, instead of aiming too low, I cannot bring it up. Now if in that particular attempt, and during the day having that kind of an experience, I can then derive enough impetus from something that is still a little theoretical, becomes very questionable. And it is far better that I say the stimulus which I derive from some kind of an image, and as a symbolism will start something in me as a wish, that I'll first have to change this wish into a state, because the wish-direct-as-such is not the kind of a thing that is ~~as~~ useful. When I have Si-Do, it is not useful for the Fa to overbridge it, but it has to be given as a conversion of the meaning of Si-Do which will enable to give me the creation of conditions which serve as a shock for the Fa state. My constant aim to aimed higher will give me the chance to overbridge something in my ordinary life that is lower. But when that what is the theoretical or symbolic question can then inspire me for Work at that moment, using that energy, now first a thought or a feeling and then converted into the wish to be awake; with that I can counteract the difficulties that are inherent in my state when I aim too high and I cannot reach that point. You see what I mean.

Whenever one wants to deal with different things and they have to be mixed or are acted on each other, it will never work when they are heterogeneous, because there is no contact. I have to make out of that, what I want to have act on each other, something that becomes homogeneous. And that means that I have to bring one thing up to the level of the other, or allow the other level to go down. I have to meet that what I want to make with materials belonging to that what is what I am going to meet. If I want to prepare for a Kesdjanian body, I have to use materials out of which Kesdjanian body is made. I cannot use what

belongs to the physical body. And if there is anything that has the potentiality, it still has to be converted into different kind of material. All right?

MR NYLAND: Yeah.

Q: And at the time that some effort is.....out, the transitional period between ordinary life and a real ~~exceptional~~ successful world--

MR. NYLAND: Now wait a minute. We talked at lunch about the parallelism between the two. Now if you want to say how to reach a successful result of perhaps total Awareness, or being completely Awake, that is subject to certain forms of growth, and that probably will take time and experience. But if you want to compare the fact of living in this life with an attempt I can make at this same moment, that is simultaneity. So then I'm not dependent on the transition. I'm only dependent on the equality of the moment. You understand what I mean?

Q: Yes.

N: I may have to select in outside work, -- outside life certain conditions in which my wish can actually take place and be converted into the actuality of that kind of an experience. But that depends on my understanding of the difficulties that are involved as against my wish to be Aware or to wake up.

Q: But in fighting against my own weight it seems ~~that~~ as if--

MR NYLAND: Fighting against your own life?

Q: No, my own weight of my own living.

MR NYLAND: Yeah.

Q: --it seems that there is a long period in which I simply have to persevere.

MR. NYLAND: Why wouldn't it be possible for you to accept your own laziness for whatever it is? It is still your body that exists. It happens to be in a lazy state. But that is an unconscious description. We're talking about Objectivity in which the consideration of your laziness doesn't exist at all. And as soon as you start to mix that, and you say, "I should not be lazy in order to be able to be Conscious," you're wrong. The Consciousness of "I" is not dependent on the unconscious state of yourself, then only in a very general way that the unconscious state does not require too much energy. But whatever it does and whatever you want to describe, and whatever the particular state of yourself is

unconsciously, has no meaning for 'I' at all. 'I' is only interested in existing in an Objective way as a form of Life which then as "I" gives 'I' an attribute of being able to accept you as you are. And when I start mixing the things that I believe I have to be in a certain state which ~~accordance~~ is in accordance with ~~the~~ ordinary rules of ethics or a description of what is right or wrong, or a criticism of laziness,' I'm back again in an ordinary unconscious description of what I should be. "I" is not interested in that. 'I' will accept you the way you are simply because of the fact of you existing. Try to understand what 'I' is after: it wants accumulation of facts of me existing so that such facts are absolute truth. When they are absolute truth for me, I have something I can build on. The truth is only the fact that they exist. Because they are like building material and I can use building material to build a wall. I want to make sure that they are correct in a certain way that I can call them building material. So this, when I have a wish to wake up and create an 'I', will imply that I have fulfilled ordinary rules of ordinary morality and that I have a body which is functioning. I'm not interested in special states of the body either one way or the other with virtues or with vices. It is sufficient for 'I' to know my existence is there to become an object for observation. And when I say in the beginning I don't want 'I' to have any description of what this body is, it will exclude all descriptions of laziness. When things are parallel they are not mixed. And you mix them. When I say 'I' wishes to be Awake, I mean something in me is Awake to me, something that is Awake is present to me being asleep. When I say I want to wake up, I am not describing a state in which I can say, this and that and that will happen. All I say is, something in me wants to be Awake. Then if that 'I' is Awake, it will give me information. And the first information is: you exist. And for the time being it's enough for the 'I' to continue to live. The 'I' is like a little child. It has to start in its simple forms before it develops in becoming a man. In the beginning what is needed for the little child when it is born is to start breathing. There is no indication and no wish on the part of the little baby to have already an intellectual development and tell the body that it is lazy. All it wishes is to continue now to breathe because it's independent of the mother. That is the beginning

state of the Little 'I' we are talking about. When the Little 'I' grows up, that is when it is being fed, these kind of ideas as Objectivity, using myself in whatever I am as a subject or even as an object for observation, the Little 'I' starts to grow. And instead of then being satisfied with just breathing, it wills something else besides this breathing. In the first place what will develop in the 'I' is a relationship towards that what exists since the 'I' starts to understand that it has a task to fulfill regarding my unconscious state. And also because 'I' being what it is and created by me, it will have a relationship towards me in wishing to help me. This we call 'benevolence.' So The 'I' first, starts to function intellectually in consideration of facts which have to be absolute. Then the 'I' starts to develop emotionally in expressing a benevolence ~~in~~ of seeing what I unconsciously am. The two of them together continue to grow in 'I', and as a result of these two agreeing that they have a reference and a relationship towards me in an unconscious state, now decide at a certain time to go into activity, to go into activity together by using the 'I' as a full grown body, having come to maturity. And the activity is expressed in the wish to participate in the life of me as it is being led unconsciously on earth. This we call participation of the 'I' ~~in~~ and it. At that time that what is 'I' starts to learn a tremendous amount about me, because it is then closely connected to me. And at that time it has the means in its emotional state and in its intellectual state to be able to discriminate between that what is becoming for a man and ~~that~~ what isn't. And at that time that what is lazy will be criticized. You understand that process?

It comes after a very long time that I become interested in changing myself for the sake of becoming Conscious. It is exactly the same thing as when I say something Conscious now is present to me, and under the influence of that Consciousness, I will change. That Consciousness will then, when it is present with me in me, will not tolerate laziness. That ~~which~~ what is for me the beginning of my Conscience being present to me will not tolerate hate, will not tolerate jealousy, will not tolerate vanity. And that what is present to me as the activity in participation will not tolerate talk, talk, talk by my body, or misuse of energy. But those are all later states. In the beginning there is no question about the acceptance of myself as I am, and no description is necessary to say

how lazy I am. Laziness as a determination within one's ordinary life, when I think of wanting to create an "I", I then have a chance to formulate my wish and then I say I cannot be lazy when I want to have a real wish. Because if I'm lazy, I have a tendency to postpone or not to make an effort. And when the creation of "I" represents the making of an effort I can never be lazy. But you see that consideration is entirely in an unconscious thinking and feeling process. It has nothing to do with Work. You understand the difference between the two?

Q: Yes

MR NYLAND: O.K.

Q: What is the difference between attention and concentration and their relation to the outside.....?

MR NYLAND: Attention is when a certain amount of interest goes out to something else, or that what is in the presence of you affects you in such a way that you have to give it attention. The concentration is that what you want to send to something that interests you in the form of attention in a concentrated form, as if you will then focus all your attention in one point. Whenever this takes place in an unconscious state, I have to remain identified with the whole process. I cannot separate myself from it because I only have the means of sending attention when I wish to send it somewhere so that I, in my mind, become, becomes the particular force which sends this attention to something else. And all along the road of the attention from me to that object, I remain identified until the attention reaches the object and fulfills the purpose why I want to have attention or even be concentrated in that effort. I never will be free from it.

The question of attention, if it comes up in my wish to create an "I" only goes to the extent of the wish to create it. After that, there is no more attention; then only an expectation to see what the "I" will come up with. When I create an "I", it's left to the "I" to start to function. I endow it with the power to observe. And even for one moment that power is there when I wish it. To that extent even, as I explained it last night, it may be an "as if" condition. As soon as it receives an impression of myself-,-which myself is reality for me because we are talking of the material plane-,-then the "I" will take on a definite crystalization into a material form of reality for me. And it goes out of the "as if" state into the Reality of a Being. But you see, when I

say "I wish "I" to be Awake to me," I'm not describing anything more. I've brought it to the point of creation, then "I" stands on its own feet. And I can leave it, so my attention doesn't go any further than the creation, and then that attention is withdrawn. It's exactly in that withdrawl that the attitude of me as I am unconsciously can be understood from the standpoint of "I" wishing then to accept me as I am. Because if I still would send out attention to "I" to tell "I" how to observe me, I would spoil it. It is saying it a little differently, by assuming when "I" exists and I want this "I" to observe me that I then become open to the presence of "I". And then in that way, I don't expect anything, then only the hope I have that "I" continues to accumulate truth for me which ultimately will be of benefit to myself. The openness is opposite of the concentration of energy sent out. When I send attention out, it goes from me to somewhere else. When I'm open, I wish something else to come to me. All right?

MR NYLAND: Yeah.

Q: There have been times when I have gone, just before I went to sleep, there was something there, and whenever the ? I experience it, I thought I was Awake, and everytime I realized it, it went away. Is this connected with what you just said about as soon as my attention went out to this thing, I became identified?

MR. NYLAND: That's right, but you can also say it differently. As soon as the Awareness has used up the energy as represented by the wish, my mind will take over. As soon as I make a statement that "I" exists, I say it with my unconscious mind. And then I am back again in ordinary life where I describe the existence of "I" which <u>was</u> in the past, but is not now. When we talk about simultaniety and the necessity of an instant, we talk really all along the line about such moments, and that therefore the Awareness at the moment when "I" is Aware of me, "I" cannot do anything with me in trying to describe it at that time, because also that moment passes when my wish stops. When I continue with a wish in my unconscious state, I keep on feeding the existence of "I", then out of that simultaniety I make something that I consider existing, but this time in Eternity and not in any form of time. Whereas if I start to describe it, I'm back again into ordinary time and I consider the existence of "I" as having passed I hope you understand that distinction, because the concept of a Moment is so entirely different from the concept of that

what is a second. A Moment has no dimensions. A Moment has exactly the same as a point. But a point in time belongs to time whereas a point in space belongs to the totality of all space. A point in time belongs to me when my time belongs to me. A point in space is a Moment in my time. Because that time in the moment is then for me my Infinity. When I say a point is without dimensions, it depends entirely what the potentiality is of the point. Because if the point at any one time can go into any direction indicated by any dimension, it remains unconscious because it remains limited. But if a point has no further dimensions and no other potentiality than its own existence, the point becomes part, if I can use that now, of Infinity as a Whole. And then I call it a Moment.

Q: It stops its movement?

MR NYLAND: Huh?

Q: It just doesn't.. .....in other words.

MR. NYLAND: It is not moving.

Q: Right. It stops.

MR. NYLAND: It is expanding. But expanding is not in any one direction. It is in all directions. Then it is Infinity. If it is in one direction, it belongs to my time.

If you can imagine a point which becomes a sphere, all the radii of the sphere are satisfied when it starts to extend like a soap bubble. And that's the concept of a moment expanding without the soap bubble itself. It's a little difficult. (~~laugh-chuckle~~)

Nicole? Q: You spoke just a bit about dissociation. What does it mean?

MR. NYLAND: About what?

Q: Dissociation.

MR. NYLAND: Dis-association?

Q: Well, I think so.

MR. NYLAND: In connection with what, separation?

Q: Yes

MR. NYLAND: I do not remember. Between "I" and it?

Q: Yes.

MR NYLAND: I think we did talk a little bit about that.

Q: .....in an ordinary thing:...how I understood it.....

MR NYLAND: The question is that something starts to funciton independently of the unconscious state of myself, that something starts to function in the personality which at the present time either may be there but is not

functioning, or, something that has been created and becomes part of me but has a function entirely different from the necessities of a personality. In the first case, I talked about the existence of Magnetic Center which is a point in Infinity within me as representing Eternal Life. The other was the creation of an "I" which is a mental functioning in my brain where in the brain that particular part of my brain functions in an Objective sense instead of all the parts of my brain continuing to remain subjective. In that way there was a dis-association between that what is me as unconscious creature and that what is created as "I", of Objectivity and that what exists within me as a result of my Life existing Eternally. Does that clarify it? You'll have to listen to it again maybe, or you'll have to try to recall it.

It is better tonight. It, of course, can be improved a great deal more. Is a hand up? Yeah.

Q: Today I made Work attempts by working several hours digging holes and-

MR NYLAND: What is this? Wait a minute. When you say "I made a Work attempt in digging several holes," it's no good. You don't make any Work attempts the way we describe Work attempts with a capital "W" when you dig holes. Don't use the term,"I made a Work attempt," flippantly.

Q: Well, I think what I'm about to describe really is just a realization of just that, that I couldn't, I became somewhat frustrated in my Work attempt because of-

MR. NYLAND: No. Again, in what Work attempt? Excuse me. In what Work attempt did you become frustrated?

Q: I tried to be Aware of my physical movements as I was digging holes.

MR. NYLAND: O.K. What did you do, for that purpose?

Q: What did I do?

MR. NYLAND: For that purpose, yes.

Q: I tried to be moving the tool very slowly and like stopping and-

MR. NYLAND: No. No. It has nothing to do with Work.

Q: Well, what I was about to ask, basically, is that when I realized that I was not doing very well with this process-

MR. NYLAND: You were not doing anything.

Q: Yes.

MR. NYLAND: Good.

Q: I stopped and I put my head up to the sky to take a breath and in the process of doing this my eyes met the sun and the rays of the sun very directly, and I found that my doing this for that moment that I was able to think of the things I wanted to think about a little easier.

MR. NYLAND: How long have you been attending these kind of groups?

Q: About two or three months now.

MR. NYLAND: You're absolutely on the wrong road. Stop it. All that kind of nonsense is titillation. Try to find out what is meant by Work or to make a Work attempt. And try to listen when we talk about the creation of I, and throw away all that nonsense about looking at the sky and then being able to think what you want to think and all ~~of~~ that ~~because~~ it is junk, sawdust. It has no value whatsoever regarding Objectivity. So please start to read first, and try to think, and if you don't know I will explain it to you what Work is, but I have already done that many times, and try to find out what is meant by a real Work attempt. And you will find that it has nothing to do with slowing down or digging a hole or what. Do we understand each other?

Q: Well, I'm pretty happy you said that because I was having difficulty in assimilating that kind of thing. Apparently I do have the wrong impression and I'll-

MR. NYLAND: Ask whoever is a friend, who you think knows a little bit more about Work than you do, and ask that person to explain to you what is Work, and perhaps he can direct you or he can give you some kind of indication or perhaps he can point to a paragraph in 'All and Everything" that might explain it a little more. And if you cannot find it you can bring it up next week. All right:

No. No. I'm sorry Nicole. Huh? You know a little while ago, I talked about consideration. I understand the anxiety. Do you know that in answering [redacted], you have enough material for the next six months. So don't try to be too greedy. Too much theory or answering ~~or answering~~ questions will prevent you from Working, It prevents you. Because you substitute then and you think them simply by the question being a little answered, or something that gives you an idea, and you leave it alone. Try to remain a little thirsty so that you still will Work. All right?

I think we will stop now. It's time to say it's a little better. It's not right yet, because here we are, how many, and still not enough hands up. Those who will be here tomorrow, I will give you a task now, particularly in the afternoon, but you can start also in the morning: to try to think how would you be at an evening or a meeting like this when you were forced to ask a question? Could there be something in you that actually could compel you? And could you honestly say that you don't wish to ask a question for a very definite reason? It's not that all of you I want to talk, and perhaps it wouldn't be right for some of you actually to ask a question. It depends a little on your state that sometimes you really would want to soak things up as a sponge. Provided when that happens that you also digest it. And ~~that~~ it is not just a matter of satisfaction of just sitting and, you might say, falling asleep with it. But if you consider the necessity as a task that perhaps you should ask a question and that you come prepared with the kind of a question that perhaps would be useful, you will have that in mind during the day. And I assure you, your Work on yourself will be much and much better. If you allow yourself to be in a state of alertness if there is a possibility of having life in you that wants to come out, even if in that outcoming--that what is expressed--you still remain identified as a form of life being set free in that way, it will start in you a dynamic force, and will establish for yourself unconsciously yourself at a certain level where it will be a little easier to cross over into the possibility of every once in a while have an "I" which can be Objective to you. But you have to start early enough. And not leave it to the last fifteen minutes before the meeting, because you cannot formulate enough and even if you tried, it might be much too superficial. And don't expose yourself to that, and don't allow your superficiality to affect other people. You have a responsibility, if you come tomorrow, you know what I would like you to be. And I hope that your Work tomorrow will be affected by that kind of a state.

So good night, everybody.

D. Curtis Amo

1st p: B. Sollod 6/16
2nd prfg. R. Buttenwasser